

Olivet Nazarene University Digital Commons @ Olivet

Herald of Holiness/Holiness Today


Church of the Nazarene

9-23-1964

Herald of Holiness Volume 53 Number 31 (1964)

W. T. Purkiser (Editor)
Nazarene Publishing House

Follow this and additional works at: https://digitalcommons.olivet.edu/cotn_hoh

 Part of the [Christian Denominations and Sects Commons](#), [Christianity Commons](#), [History of Christianity Commons](#), [Missions and World Christianity Commons](#), and the [Practical Theology Commons](#)

Recommended Citation

Purkiser, W. T. (Editor), "Herald of Holiness Volume 53 Number 31 (1964)" (1964). *Herald of Holiness/Holiness Today*. 650.
https://digitalcommons.olivet.edu/cotn_hoh/650

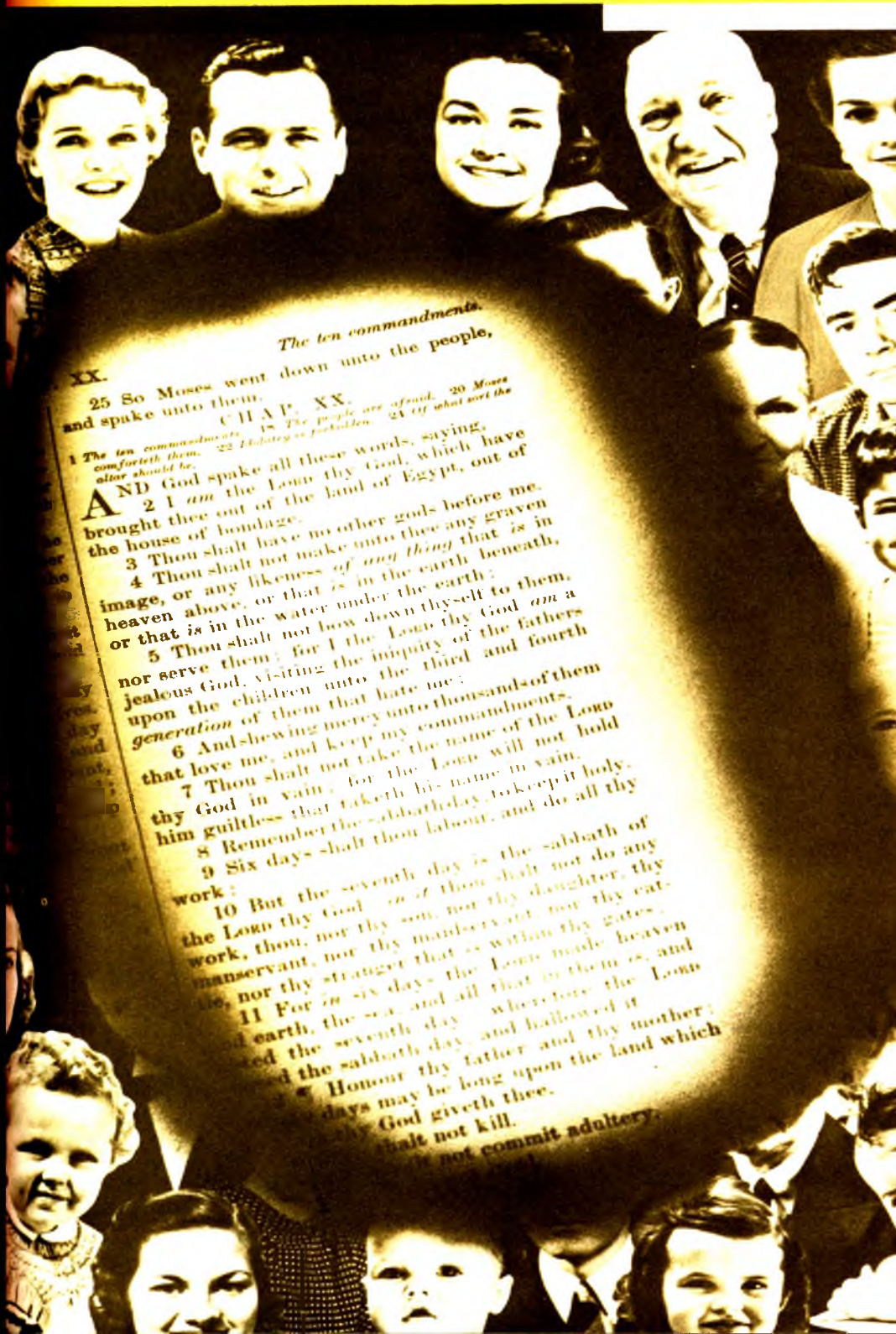
This Journal Issue is brought to you for free and open access by the Church of the Nazarene at Digital Commons @ Olivet. It has been accepted for inclusion in Herald of Holiness/Holiness Today by an authorized administrator of Digital Commons @ Olivet. For more information, please contact digitalcommons@olivet.edu.

SEPTEMBER 23, 1964

Herald of Holiness

'IN THE POWER OF THE SPIRIT'

Official Organ
of the Church of
the Nazarene



**Multitudes
to Move Us**
See Page 8

**National
Christian Education
Week**
*September 27—
October 4*



GUARD IT! GIVE IT!

IN THE ANCIENT WORLD there was no duty more sacred than safeguarding something of value which had been deposited in a man's care.

It was a common thing for one to deposit valuables with another to be kept until his return, or until his children reached a certain age. Such a deposit was considered sacred. Men considered it a matter of honor to guard that deposit with



General
Superintendent
Qualter

their lives and return it when it was claimed by the owner.

Here is the solemn charge to every Christian. "Keep . . . that good thing."

Precious truth has been deposited with us! The glorious gospel of Christ has been

placed in our hands! The personal knowledge of His saving grace is ours! Deposited with us for safekeeping!

Guarding this precious trust is not easy. It must be done in spite of many things. Monotony must not tarnish it. Opposition must not steal it. Neglect must not erase it.

The necessity of prayer and meditation cannot be overemphasized. The flame of holy love must be fed. The inner consciousness of God must be kept personal and vital. Things, pressures, people, activities must be laid aside regularly if we maintain that sacred trust.

But the Christian must not only receive that sacred deposit of truth—he must also transmit it.

With equal force and meaning Paul said to Timothy, "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (II Timothy 2:2).

It is not only the privilege of every Christian to *receive* Christian truth; it is his duty to *transmit* it. Every Christian is a link. He receives—but he gives!

"The torch of heavenly light must be transmitted unquenched from one generation to another."

Here is the truest picture of the Christian's responsibility. He has received the sacred deposit of divine truth. He must keep it! But he must give it away! He keeps it best who gives it away. Someone has said, "There is only one thing that can be done with the gospel; either give it up or give it away!"

What a joy it is "to have and to hold" this deposit of divine truth which God has committed to us! But what a joy it is "to commit" this life-giving truth to others! And even greater is the joy of seeing faithful men "teach others also."

The Christian Church is dependent on this unbroken chain of Christian life and service.

The **MINORITY** **Report**

By **WENDELL WELLMAN**

Editor, Fort Worth Star-Telegram

THE "MINORITY REPORT" is a common and useful device in the conduct of government. In the case of a highly controversial issue, the minority party frequently will voice its view by this means.

The minority report has real value. It helps to clarify the complicated and often confusing issues for the layman. It is a deterrent to radical and unsound legislation. And it makes converts!

We Nazarenes must frequently bring in the "minority report."

We are not in the majority! Only *one* out of every *five hundred* Americans is a Nazarene! The majority report will be given by others. But we can and must be a highly vocal minority!

We must present the minority report *with reference to the Lord's Day*.

The majority report decrees that Sunday is a day of recreation: a day to go boating, or water-skiing, or hunting, or golfing, or fishing, or visiting, or picnicking, or to the movies, or to the ball park, or a day to sleep in, or just to plain loaf! Attend church? Well, of course there *is* Easter! And maybe even Christmas!

Ours must be a different report. By precept and by example we must proclaim that Sunday is the Lord's Day! Both morning and night! The Sunday night attendance in many of our churches warns of the danger here *among the Nazarenes*.

We must present the minority report *with reference to moral principles*.

An article in a recent issue of one of our national magazines cites striking evidence that moral standards have declined startlingly in America in the

.....

"Many people concern themselves a great deal about whether or not others love them but not enough about how adequately they love others. Most people are more lovable than we think. The people we love most today were once strangers for whom we had no affection; however, when we became acquainted with them, we found them lovable and loving. Christians should always seek to push out their walls of acquaintance so that their area of loving can expand in true Christian fellowship and service."
—Milo L. Arnold.

last twenty-five years. The author mentions specific areas such as nudity, divorce, premarital and extramarital sex, and demonstrates forcibly that the public attitude toward all these has changed drastically in recent years. The majority report insists that the moral standards adhered to by our forefathers are no longer binding.

Our minority report must be clear and ringing!

Chastity is not out-of-date! The seventh commandment has not been repealed! Popularity gained at the price of purity is not worth the price! Purity is still a priceless possession!

We must present the minority report *with reference to materialism*.

The majority report is clear-cut: "A man's life consists in the abundance of the things he possesses. The goal of life is to make more and more money to buy larger and more luxurious homes, automobiles, furniture, appliances, clothes—anything and everything that will add luxury to living and enhance one's image.

"Money for the church? Once in a while, perhaps, if some emergency arises. Tithe? Ridiculous! No one could be expected to put 10 percent of his earnings into the church! Render unto Caesar? Of course. There's no choice! Render unto God? I can't afford it!"

Our minority report must be emphatic!

We take Jesus seriously. Life does *not* consist "in the abundance of the things" which we possess (see Luke 12:15). God has first claim on *all* we have—not just the tithe. We pay tithes, but we do not stop there. We give and give and give and, if need be, we give yet more! And we do it joyously! We take our Lord at His word: "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life" (Matthew 19:29).

We are not the majority party. We never will be. But we can be a dedicated and influential minority. Our report can help to clarify the great issues. It can act as a deterrent in the mounting tide of Sabbath desecration, moral looseness, and materialism that threatens to engulf our civilization. And it will make converts!

.....

"God made man out of common dust. Things that are common tend to become cheap. But when God makes this dust, this man, in His likeness, puts him in His garden, and walks and talks with him. God's man is precious, worth more than all the world. For only into man did God breathe His Spirit."—Paul Martin.

.....

The COMPASSION of Jesus

By FRANCES E. ERICKSON

Author, "Lazarus" Scale, Florida

UNTIMELY DEATH recently claimed one of our district's most beloved pastors. His tiny niece, with the inexplicable wisdom of a child, interpreted his passing by saying, "Uncle Craig just kept giving his heart away until he had none left!"

In this age of rush and interminable obligations, I wonder if many of us are not failing to exhibit the mind of Christ concerning which Paul exhorted when he said, "Let this mind be in you, which was also in Christ Jesus" (Philippians 2:5).

It would seem that no nobler attribute than compassion motivated Christ's short existence from the manger to the Cross, where He freely shed the last drop of His precious blood to "redeem us from all iniquity." Compassion, it would seem, is the most significant facet of divine love.

Webster defines compassion as "sorrow for the sufferings of others; pity." And over and over throughout the Gospels we read of the manifested compassion of the Son of God. Mark tells us of the leper who, kneeling before Christ, besought His healing, and "Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean" (Mark 1:41).

In Matthew 9:36 we read that, "when he saw the multitudes, he was moved with compassion . . . because they fainted, and were scattered abroad, as sheep having no shepherd."

Examples are unlimited of the compassion of Jesus. When He rescued and forgave the woman taken in adultery; when He wept at the tomb of His friend, Lazarus, and called him forth from the grave; when He wept over His beloved Jerusalem, and sorrowed over its rejection of His salvation, we see His compassion. Even in the agony of the Cross, Christ's compassion did not fail. For turning His head and looking into the eyes of the repentant sinner, He pledged, "Verily I say unto thee, To day

shalt thou be with me in paradise" (Luke 23:43).

It is obvious that over and over throughout Christ's ministry His compassion was tried by seemingly unworthy, ungrateful, and hopeless men. The three temptations of Christ have often been elaborated upon, but perhaps Christ's fourth temptation on the Cross was the most powerful and soul-rending of them all. For it would seem that as He hung there, cruelly wounded and dying, Satan said, "These men about You are not *worth* Your sacrifice!" But Jesus lifted His eyes to God with unfaltering compassion, and prayed, "Father, forgive them; for they know not what they do" (Luke 23:34).

All about us unsaved people are in misery, frustration, and sorrow. Even the Christian everywhere is going through the trial of his faith, for consecration ever has had its inescapable and sometimes bitter price. And the degree of our compassion for others is the degree of our consecration to Christ!

We may exhaust ourselves in Christian service, meetings, and innumerable activities, but if we have lost compassion for the souls of men, we have lost Jesus. We cannot be ambassadors for Christ without compassion.

Without the prefix "com" we have "passion." And if we have the compassion of Christ, the passion of our hearts will be to know the Lord more intimately until we find ourselves being transformed into His own beautiful image, manifesting that matchless nature of Jesus—the compassion for the lost that led Him all the way to Calvary!

Oh, divine compassion! May we nurture this attitude toward others in our hearts: the love that cares and that frankly confesses its care; the love that goes the last mile to reach what may seem to be an unprofitable, worthless soul; the love that weeps in the still night hours because in the truly holy heart there is the compassion of the Son of God!

The Cover . . .

This picture depicts the role of the Sunday school as the church organized to reach the multitudes—all ages, all groups—and teach them the Word of God. These are the objectives designated by the Sixteenth General Assembly in Portland in June. The filmstrip "In the Power of the Spirit Grow" and the new training text, "Sunday School, the Growing Edge," are designed to help the church know how to use the Sunday school to carry out these purposes.

Volume 53, Number 31 SEPTEMBER 23, 1964 Whole Number 2735

HERALD OF HOLINESS: W. T. Purkiser, Editor in Chief; Velma I. Knight, Office Editor; Dave Lawlor, Art Director. Contributing Editors: Hardy C. Powers, G. B. Williamson, Samuel Young, Hugh C. Benner, V. H. Lewis, George Coulter, General Superintendent, Church of the Nazarene. Unsolicited manuscripts will not be returned unless postage accompanies the material. Published every Wednesday, by the NAZARENE PUBLISHING HOUSE, M. A. Lunn, Manager, 2923 Troost Ave., Kansas City, Missouri. Subscription price, \$2.50 per year, in advance. Second-class postage paid at Kansas City, Missouri. Address all correspondence concerning subscriptions to: Nazarene Publishing House, P.O. Box 527, Kansas City, Mo. 64141. CHANGE OF ADDRESS: Send us your new address, including "ZIP" code, as well as the old address, and enclose a label from a recent copy.

Printed in U.S.A.
PHOTO CREDITS: Cover, left and right, H. Armstrong Roberts. Page 19 No. 4, Bill Welker.



THE ANSWER

for an anxious age

By GRANT SWANK

WHAT IS THE ANSWER for an anxious age? Paul said it was "Christ in you, the hope of glory" (Colossians 1:27). For Jesus is merely a fact of history if He was only a God-man back there in Palestine; but Jesus is the hope for our times if He, Christ, is also in you.

Others have given their answers. You know the way of salvation which Marx and Lenin presented to the world. Economics was in, and religion was out—that is, unless religion could further economics.

Recall Darwin and his answer of evolutionary progress, or Freud and his scramble to get to the bottom of everyone's fears and dreams in order to find a way out.

We think of the nihilists who said the answer for an anxious age was in worshipping nothing at all. Then there are the beatniks and the ultra-sophisticates who are getting along quite well without God.

But what a pity, when you stop to think of it! All these brains and energies and elaborate attempts to find an answer, and they have all failed. But what a joy for you and me who know Christ! For it is Christ in us, "the hope of glory." What a joy! *And what a responsibility!*

How many of those right where we live know about our answer? Everyone else has made an inroad. Hollywood has set up shop and advertises its wares, either by the flashing lights of the theater or the glaring magazines on newsstands which would cause the imps in hell to blush. Could there be one person where you live who does not know about Hollywood?

You say, "Well, they have had more time than we have." Not really. The Church of the Nazarene and the film industry are about the same age. The first film was shown in 1903, but Hollywood did not really begin to mushroom until World War I; so actually we have had about the same amount of time.

The novelists have set up shop. And do not think they don't preach, for they do. The current run of novels today read as though Jesus were still in the tomb and Christianity had never existed. Many of them give forth a despair that borders on sophisticated insanity. All is relative. There are no objective standards. Everything is subjective. Emotional impulses govern choices. There is no such

thing as a biblical standard or an afterlife of rewards and punishments.

The liquor industry has made its inroads. And it says that one of the important answers for an anxious age is to relax at some cocktail party, to share a few drinks on a patio, or to enjoy the high life at some gala event. And many people seemingly believe this answer. Modern America has become so accustomed to liquor as part of the "American way of life" that it can be sold quite respectably in the grocery stores and drugstores. It is no longer an item reserved only for the dim lights of some lounge. The public has become so accustomed to seeing it in the home that there is no longer a protest against advertisements picturing a woman having a drink with some friends.

But *we* have the answer: "Christ in you, the hope of glory." Is it possible for us to "live Christ" in such a way as to influence whole cities for Him? You are familiar with the first city-wide revival, and it was in one of the largest cities of that time. The Christians became so possessed by the Spirit of Christ that they turned Jerusalem upside down for God. Jerusalem was shaken by the ignited enthusiasm of Christians. What happened back there? Those early Christians made themselves known. They preached to individuals, to crowds, to those in authority. They were just regular people, not particularly educated, certainly not famous by the world's standards. Just regular people turned into extraordinary people because of Christ in them, the hope of glory!

Not everyone became a Christian, but multitudes did, and I daresay everyone knew something was going on there in Jerusalem. It was not always easy. Some of them were put in jail; others lost their positions in the synagogue; and at least one, Stephen, was thrown out of the city and stoned. But it was worth it. The Christians could not keep silent. What did they say? "We cannot but speak the things which we have seen and heard" (Acts 4:20).

As the world charges us on either side, as we are tempted to pamper ourselves when the going gets rough, when we are inclined to see how much we can get out of our commitment rather than daring to see how much we can give, let us reexamine our stand before Christ.

Is our religion merely a habit, or a series of committee meetings in the church, or a bygone experience which we bring out once in a while for old

time's sake? Or are our lives so enveloped in the life of the Master that wherever we go we take Christ's love and compassion?

Unless we are making an impact, as individuals and as a church, in the communities in which we live, we are in danger of playing with a commitment which has turned inward and is of little use to the

Kingdom.

Others may have their answers. But we as Christians know the answer. The answer is a Person, Jesus Christ. But the answer meets the pain of this world with its confusions and hopelessness only when you and I live close to the Master, for it is "Christ in you, the hope of glory"!

They went both of them together (Genesis 22:6, 8).

ONE HEART, ONE WAY

By ALBERT J. LOWN, Pastor, 1506 74th St., S.W.

TAKEN from the story of faith's trial upon Mount Moriah, this matter-of-fact statement recording the progress of a father and son upon an upward path of sacrifice gives a perfect prophetic picture of Calvary.

Abraham, the father, is an earthly type of a Heavenly Father who did not spare His only Son, but delivered Him up for us all. The meek and mild Isaac is a forerunner of the Son of God, who went as a Lamb to the slaughter; who, for the salvation of the world, allowed himself to be laid upon the altar of the Cross. This Old Testament partnership of sacrifice and suffering, of obedience and consecration, is a parable in history of the truth, "God so loved the world, that he gave his only begotten Son . . ." (John 3:16). They went, God in Christ, similarly bearing a burden of wood, to a place called Calvary.

But this prophetic human drama also brings a challenge to every father and son, mother and daughter, belonging to a family church. It is a call to age and youth to unite upon the same pathway of wholehearted obedience to God and His will. In the tortured father and trusting son, resolutely ascending Mount Moriah, we have a practical demonstration of two generations with one heart and one way; of parent and child bound together in one spirit and sharing the same vision. The same reality of faith dwelt in the heart of the son as in the father.

Without such a family faith and sharing of vital spiritual experience there is only a limited future for any church. If there had been no Joshua, the work of Moses would have been incomplete—a wilderness saga without a triumphant conclusion. If Elisha had missed the double portion of Elijah's spirit, the master prophet's witness would have been only a memory without contemporary significance. Without Timothy, his like-minded spiritual son, a vital portion of Paul's letters and legacy would have been lost to the Church and the world. Lacking the penetrating mind and pen of Mark, Peter's son in the faith, the next generation and the New Testa-

ment would have missed the full impact of the Big Fisherman's zeal and devotion.

As in the church, so in the home; the welfare and happiness of Christian homes depends upon the voluntary, intelligent, believing unity of the family in sincere faith and growing consecration. A census or poll of the prayers of Christian parents would surely reveal the chief prayer of the heart and family altar to be the petition of Hannah for her boy Samuel: "O God, that my son might know Thee. I am glad that he knows the Shiloh tent tabernacle, his church; that he knows the priest, the ark, the tables of stone; that he serves in the sanctuary and has compassion beyond his age in leading an aged, blinded priest to his duties. But, oh, that he should know Thee for himself in glad, responsive faith that will say, 'Speak; for Thy servant heareth!'"

So we pray, with tears and hope. Our sons and daughters may not yet know the Lord as a personal, living, loving, bright reality; and the word of the Lord may not yet be revealed unto them. But we believe they are on the way, yea, very near to the moment when they will answer Him who calls the third time, standing in pleading patience before the hearts of those we gave to Him even before conception and birth.

And next to the salvation of one's own soul, life has no greater joy than when our children recognize and respond to the voice divine. Reason leads to revelation, and education becomes experience in conscious consecration. Happy the household in which the children follow the parents' footsteps as Isaac followed Abraham. Supreme joy, to see the son place himself upon the altar his father has built!

That unity, which is so essential to the church and the home, depends upon three things: the first—

The Ministry of Age to Youth

There was a moment when the partnership between Abraham and Isaac could have broken down, when the son could have rebelled. It was the moment when Isaac asked, "My father: . . . *where* is the

lamb for a burnt offering?" (Genesis 22:7) There were pilgrimage, wood and fire, things of human provision; but there was no lamb, and no sign that God was Jehovah-jireh. To a keen, questioning young mind, Abraham's faith appeared to be irrational and unjustified.

If at that juncture, in word or spirit, the father had been found wanting in the eyes of the son, Isaac could reasonably have refused to cooperate and follow his father. Instead, Abraham gave a ministry of *love*, "My son"; a ministry of *encouragement*, "God will provide"; and a ministry of *faith*, "... a lamb." A living faith and up-to-date testimony drew Isaac onward; for religion is still caught, even more than taught.

God forbid it ever should happen, but if parents do lose the glow of heart experience and the glory of the family altar—as in the tragic case of Eli and his sons—then the chief sufferers will be our own flesh and blood.

The second all-important essential in a fully consecrated family church is—

The Willingness of Youth to Be Taught

We should all live to learn, a fact that is recognized in the Sunday school and the educational system. But it is the special privilege of youth to question, to inquire. "And it shall come to pass," Moses promised, "when your children shall say unto you, What mean ye by this service? That ye shall say, . . ." (Exodus 12:26-27). "What is the spiritual reality behind the Passover symbol? What life-changing truth lies behind the tradition?" asks thinking youth.

The father, Abraham, had learned to obey without question, going out from Ur of the Chaldees

"not knowing whither he went." His faith was a startling revelation, the beginning of a new epoch in religious history, a revival of the truth of monotheism, the worship and knowledge of one God. The son wanted to know, "Where is the lamb?" He had seen his father build altars; they were familiar landmarks in family pilgrimage. But the altar had to become a personal reality by way of sincere and honest questioning.

The questions of youth should never be despised. Barbed or brash they may be, but they merit worthy answers, though some may be beyond our power to answer. Abraham could not answer Isaac's question. He could not say where the lamb was, and answered in the only way open to him, bidding his son to step out in faith for himself and prove that God could and would provide a lamb.

Questioning and reasoning may take the soul so far toward the answer, so near to discovery. But the biggest things in life, in love, in Christian experience, in human destiny, can be completely answered only by a venture of personal faith expressed in complete obedience, and leading to God's revelation: "A ram caught in a thicket."

Where reason fails with all its powers,

There faith prevails, and love adores.

Because the cost of obeying God is so great in every generation, in times ancient and modern, there must be—

A Mutual Sympathy Between Age and Youth

There is a tendency for youth to suppose the trials of older people are over; for age to feel the trials of youth have not begun, or that they are comparatively light. Both are in error, for there are trials equally grievous and testing in every age-group, at all stages of life.

For Abraham, love, obedience, and faith were placed in the crucible of testing. Had his first love waned? Had things, even a beloved only son, infringed upon God's supremacy in life?

For Isaac, humility was put to the test, to carry wood as a servant or beast of burden; and to honor his father at a time when a teen-ager could well be independent and self-assertive. Supremely, his faith was subjected to as great a test as that undergone by the father. Should a strong, active youth consent to be laid upon an altar, bound and, if necessary, slain?

Without Isaac's faith and consecration Abraham could never have placed his son upon the altar. But "they went both of them together," with one heart and one way, the father's mantle of love, obedience, and faith resting perfectly upon the shoulders of the son. Mount Moriah calls every family to yield all to the God of Abraham, Isaac, and Jacob: of grandfather, father, and grandson.

Our vows, our prayers we now present

Before the throne of grace;

God of our fathers, be the God

Of their succeeding race.

Strength for Labor

O God, it seems it never was

Among Thy harvest plans

To carry on an earthly work

Without our human hands.

Thine the planting ground and seed,

Thine the sun and rain,

But ours to give of human strength

That seed may come to grain.

Strengthen therefore Thou these hands

Identified with Thine:

Teach us how to truly labor

For the cause divine!

By JOYCE LETH



MULTITUDES to move us

AS JESUS LOOKED on the multitudes in His day He was compelled by compassion to do something for them.

And He did! He prayed until He sweat drops of blood. He bore their reproach—a crown of thorns, a fake scepter, a mocking robe. He carried a cross and hung from it to make the ultimate sacrifice. Why? Because He saw the multitudes as sheep without a shepherd. They fainted on the famishing diet of sinful savor. He could do no less because He was the Son of God—and God is love.

The multitudes are multiplying today. The world population in 1964 is estimated to be 3,060,800,000. It is divided as follows:

Africa	661,000,000
Asia	1,714,000,000
Europe	430,000,000
North America	273,000,000
South America	147,000,000
U.S.S.R.	218,000,000

In the United States our population is 190 million. By 1970 it is expected to be 209 million; and by 1980, 260 million. This increase is like adding a new Chicago, Illinois, and a Flint, Michigan, to our population every year for twenty years. Because the avalanche of babies immediately following World War II will be young people by 1970, the increase in this age-group will equal the increase in adults.

To even begin to cope with this population explosion, we must "March to a Million" in Sunday school enrollment. This will mean a 7 percent increase each year or a total of 180,000. In the United States alone, there are over 146 million people not enrolled in any Sunday school. There are plenty of prospects.

Enrolling this portion of the multitudes will move the church to a new potential advance in many departments. We will have over 600,000 candidates for salvation and should move to 500,000 in church membership. This will mean an increase from 49.5 million to 73.9 million dollars annually in total giving even if our per capita giving did not increase. Our colleges will have 26,666 high school seniors from which to recruit college freshmen. The 18,000 teachers and officers that will be needed to teach these new enrollees will grow spiritually by exercising their faith in service. We would have a

25 percent increase in Publishing House sales of curriculum materials alone.

The goal of 1,000,000 enrolled in Sunday school can be a reality if every teacher and officer will enroll just one more than he now has each year for three years. The mission will be accomplished if just one-half of the 400,000 Nazarenes around the world will enroll one new person in the next four years. This seems so little, but we have to face the fact that it is about four times what we have ever done.

Will our concern for the multitudes move us? Probably not until we begin to consider the millions as individual men. And not just any men anywhere, but the man next door, the woman we meet at the grocery store, the boy who delivers our paper, or the child who chases his ball into our yard. Even this will fail to jar some loose from indifference until the reality of eternity comes within the family circle. Marion Phelps couches the idea in these words:

*If your boy or my girl were in darkness,
We're groping alone in the night,
Soul-weary and helplessly seeking
In vain for a glimmer of light,
Through the dangerous depths of the forest,
Bewildered, and frightened, and lost,
Would we be sitting home by the fireside
Demurring or counting the cost
Of an organized search for the lost one,
Or grumbling because we must pay
For the service of guides, and for torches
To drive the dark shadows away?*

*If your boy or my girl were in danger,
In imminent peril of death,
Were standing, unwarned, in its pathway,
Do you think we would waste any breath
In complaining about the inconvenience,
Bewailing our limits and our lack,
When a clarion call should be ringing
To summon the wanderer back?
Oh! what if our own were in peril,
Would the sacrifice then be too great,
Even though we must strain to the utmost,
To save them before 'twere too late?*

*Then away with delays and excuses!
There are souls lost in sin-darkened ways,
And the voice of the great Guide is calling
For searchers with torches ablaze*

*To carry the light to the hopeless.
In your neighborhood they may be;
For the Saviour, who seeks the unsaved ones,
Is depending on you and on me.*

We will "March to a Million" if the multitudes move us individually with Christlike compassion. May God make it so.—Department of Church Schools.

Just One RALLY DAY This Fall

By GENE HUDGINS

Director of Church Schools

RALLY DAY means harvest! Rally Day means a united, all-out effort. Rally Day means special attractions for all age-groups and a great day in the house of the Lord.

Beginning this fall there will be just one Rally Day each fall. The date is October 25. It is hoped that the entire church will become involved in this one big Rally Day each year to make it the biggest Sunday school attendance Sunday of the year.

The values of such an effort must be realized if workers are to sense the excitement and enthusiasm necessary to make such a day successful. There are at least four purposes for having a Rally Day:

1. To recapture the interest of Sunday school stay-aways.
2. To "sell" new people on our Sunday school.
3. To bring in a great host of folks to hear a special evangelistic message by the pastor in the morning service.
4. To keep your own people enthused and aggressive in the matter of building attendance.

Big days are important in the lives of Americans. We like to make much of them. Few families do not provide for a special celebration on Christmas Day, Thanksgiving, and Labor Day. These special days have become national institutions.

It is only when the Spirit of God completely possesses us that we can produce the fruit of the Spirit. Nor is this fruit bearing purely automatic. The soil of our souls must be warmed by the Sun of Righteousness, and watered by showers of blessing. We must be nurtured by the Word, and pruned by the chastening of the Lord.—Selected.

Since these days are so successful commercially and politically, we in the Church certainly ought to recognize and take advantage of this tendency on the part of individuals. We must provide them with similar occasions within the church life which they will enjoy and which will also benefit the Lord's work.

One church in our denomination had reported within ten to fifteen of the same weekly average attendance for over thirty years. The building was old, and it was generally felt that until they moved or built they could not hope for numerical growth. Evaluation of the situation revealed, however, that there had not been any concerted effort to rally the forces of the Sunday school in a number of years. It was decided to give it a try.

The planning began with twenty selected leaders from all areas in a meeting with the pastor and superintendent. They talked over the situation. With the help of some statistics and figures they were able to see that the hindrances were mostly in the mind and in the lack of a plan. They became convinced that it could be done.

The next twenty minutes were spent in brainstorming on means they could use to go all out and break the existing record in Sunday school attendance. It was set way back in the 1920's.

Four blackboards were used to list the ideas as they came fast and furious. They had a lot of fun doing it. Members of the group were then numbered off and divided into groups of five. These groups evaluated the ideas. They then presented what they thought was a worthy theme and the most effective plans for breaking the record.

A Rally Day committee was selected from the group to weigh all the ideas and to proceed with plans. Meeting several times a week, they worked out a Rally Day plan and delegated responsibility to involve as many as possible. During the weeks leading up to the great day the congregation was visibly stirred.

Some of the ideas used were advertisements on the outside of city busses, a sheriff and posse for absentees, and Bible breakfasts. In this last program the goal—720—was divided by 10, and 73 families were pledged to have 10 for breakfast (including their own family) on Rally Day and bring them all to Sunday school.

Needless to say, the record was exceeded, even though it was more than double the thirty-year average attendance. More important, through proper follow-up planning, a 50 percent gain in average attendance was recorded that year. A gain has been recorded in every subsequent year. Rally Days are important. They can be spiritually as well as numerically meaningful to your church.

Plan now to do your part in making October 25 a really great day in your church and Sunday school!

"'Let this mind be in you, which was also in Christ Jesus' (Philippians 2:5). The Christian mind or attitude is unity, wholeness, artlessness, harmony. It does not imply compromise, but demands understanding in love."—Paul Miller.

SMALL CHURCH ACHIEVEMENT AWARD

Abilene District COLORADO CITY, TEXAS

Twenty NEW Nazarenes taken into membership on profession of faith . . . a regular, enthusiastic PAL program instituted . . . junior-age catechism classes initiated . . . afternoon adult Bible study groups launched . . . these are some of the achievements during the year which increased the impact of the Church of the Nazarene upon Colorado City and brought to it special denominational recognition.

Under the pastoral leadership of Rev. Joe Wayne Farrow the church increased in membership from five to twenty-four members. A strong evangelistic emphasis and intensive personal witnessing were the keys to this advance.

Active in community Boy Scouts, the pastor has used this as a door-opener to many unchurched families. A teen-age weekly prayer meeting plus other teen activities have increased this portion of the congregation from one to seven.

An N.Y.P.S. chapter was organized during the year, which has had an average attendance of fifteen. In addition, an N.F.M.S. was organized and attained a star status by district assembly time.

The church had been closed for a period of time and the property was deteriorating. These handicaps have been gradually overcome with the beautifying of the grounds and edifice, an active visitation program of the church, and the community leadership role occupied by the pastor.

Prayer and fasting meetings for adults and for



Colorado City congregation, 1963

teens accompanied with a great amount of hard work have brought Colorado City from a closed, defeated church to an active soul-saving station.

Missouri District DEXTER, MISSOURI Southwest Church of the Nazarene

BORN IN SEPTEMBER of 1962, the Dexter Southwest Church grew into a full-fledged church with a membership of thirty-nine at the end of its first eleven months of existence. During that time, two revivals were held. A total of fifty-eight seekers



Members of the church board of the Southwest Church in Dexter, Missouri, listen to the tones from the new organ. In the center are District Superintendent E. D. Simpson and Pastor L. Lloyd Brown.

came in these campaigns. Twenty-nine members have been received into the church by profession of faith.

Visitation evangelism has been stressed greatly by the pastor, Rev. L. Lloyd Brown. This program of witnessing has found rewards in the growth of the church and its impact upon the community.

The Sunday evening services are well attended and Sunday school attendance has trebled in the last few months. Budgets have all been paid in full with the allotted goal for Olivet Nazarene College being exceeded four times.

Outstanding laymen with a burning zeal have had a great influence for the church. Many of the men are active in Rotary, Scouting, P.T.A., Little League Ball, and other civic activities. These provide open doors where their forceful testimonies and changed lives have shown forth the wonder of salvation and a holy life.

To meet the needs of a growing church, a teen fellowship hall with youth classroom space was added to the original church building. In addition, a new, three-bedroom, brick parsonage was purchased. A school bus was acquired to help in transporting people to and from the church. Over \$400

has already been given toward an organ for the sanctuary.

A new church with new Nazarenes with the vision and zeal of the first-century Christians is the Dexter Southwest Church. Their goals are practicable, dynamic, and based upon the promises of God.

BEWITCHED BELIEVERS

By BILL YOUNGMAN

PAUL WAS WORRIED about the churches of Galatia: "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel" (1:6). With a concern that blistered with bluntness, he cried: "You stupid Galatians! You must have been bewitched— . . ." (3:1, NEB*). "Surely you can't be so idiotic as to think that a man begins his spiritual life in the Spirit and then completes it by reverting to outward observances" (3:3, Phillips**).

But they were. And the spell that was cast over them has spread.

We too have cause to worry about the church today. For we too have bewitched believers who are attempting to complete their spiritual life by "dependence on the flesh."

For the benefit of his church, and ours, Paul gives a *fact*, a *warning*, and a *law about spiritual life*.

First, a fact: Spiritual life is always begun with the Holy Spirit. Now think back. "Did you receive the Spirit of God by trying to keep the Law or by believing the message of the Gospel?" (Phillips**) Recalling our own experience, we realize now, probably more so than then, that it was the Holy Spirit who sought us; the Holy Spirit who convicted us; the Holy Spirit who drew us to God through Christ; and the Holy Spirit who made us new creations in Christ Jesus. This is the basic foundational fact of spiritual life: It is begun with the Holy Spirit.

Second, a warning: Spiritual life can never be completed by "reverting to outward observances." All of our Christian experience should make us realize this. But sometimes it does not. Thus warnings become necessary because we are in danger of allowing spiritual life and living to become identified with physical life and living.

We do this by allowing church attendance to be

our devotion, tithes and offerings to be our sacrifice, and "pious efforts" to be our personal evangelism. We are in danger of allowing energy to replace inspiration, mental preparation to replace heart prayer, and human works to replace the Holy Spirit. But the warning is this: Having begun with and by Another, we cannot "finish ourselves."

Third, a law: Spiritual life can be lived only in the realm of the Spirit. If an attempt is made to let the external and physical take the place of the internal and spiritual, the terrible woes that Jesus heaped upon the scribes and Pharisees become our sentence too.

How then can we help keep our spiritual life in the realm of the Spirit? We must remember that the *Cross* was the price of our salvation (3:1). Nothing else could redeem us from the clutches of sin. Christ died that we might live.

We must remember that *faith* was the door of entrance into our salvation (3:2). There was absolutely nothing in our lives that merited God's favor. Only when we hung our heads, confessed our sins, and cried for mercy did we find salvation.

We must remember that only *dependence* upon the Holy Spirit ensures our salvation. As it always has been, so shall it always be—"Not by might, nor by power, but by my spirit, saith the Lord" (Zechariah 4:6).

May Paul's words to his church save our church from bewitched believers!

Imprint

*Oh, let me make an imprint, Lord,
In this my life's short span;
The blessed imprint of Thy love,
In every way I can.*

*May men be not impressed, dear Lord,
By what I say or do;
But by the Spirit of Thy grace
That works in me through You.*

*Oh, may this treasure that I hold
Within my earthly frame
Shine out and radiate Thy love
So men will praise Thy name!*

*In time my name will fade away
From human memory;
But may the lives of those I've touched
Be changed—remembering Thee!*

*So let me make an imprint, Lord,
In this my life's short span;
The blessed imprint of Thy love,
In every way I can.*

By ALICE HANSCH MORTENSON

*© The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press, 1961.

**From THE NEW TESTAMENT IN MODERN ENGLISH, © J. B. Phillips, 1958. Used by permission of The Macmillan Company.

EDITORIALS

By W. T. PURKISER

CHRISTIAN EDUCATION WEEK

Christian Education Week is observed throughout the church world between the last Sunday of September and the first Sunday of October. It brings into focus the total educational task of the church that walks in the footsteps of Him who came "preaching, teaching, and healing."

In recognition of this special emphasis, and by way of introducing our own denominational "March to a Million," the Herald presents a cover picture selected by the Department of Church Schools, a double-page spread on the church schools enrollment drive, and the following guest editorial by Executive Secretary K. S. Rice.

Guest Editorial

THE TEACHING MINISTRY

By K. S. RICE

William Gladstone said years ago: "There is but one question: How to bring the truths of God's Word into vital contact with the minds and hearts of all classes of people." Paul suggested God's answer to this question when he wrote to the Ephesian church, "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers . . ." (4:11). Jesus put the divine seal on the ministry of teaching when He commanded those of us who are His disciples, "Go ye therefore, and teach . . ." (Matthew 28:19).

Dr. Henrietta Mears devoted her life to the teaching ministry. She taught a college class of two hundred to three hundred members for twenty-nine years. Billy Graham said, "She has had a remarkable influence, both directly and indirectly, on my life. In fact, I doubt if any other woman outside of my wife and mother has had such a marked influence."

She was the director of Christian education for the Hollywood Presbyterian Church for thirty-four years and led in the phenomenal advance of its educational work. She could have been titled "minister of education," "assistant to the pastor," or perhaps any one of many significant titles. But she was highly honored by being addressed simply as "teacher" by those who knew and appreciated her most.

Kathryn Blackburn Peck has beautifully portrayed the importance and role of the teacher in this picture in poetic words:

They sat on the floor in a laughing group,

The teacher and eight small boys,

While their busy hands formed a building grand,

The finest block house that was ever planned—
At least, it seemed to the laughing band—

The teacher and eight small boys.

"If our house falls down," the children cried,
"We'll hurry and build it again!"

But the teacher was praying a prayer sincere:
"Lord, help me to build for many a year;

Forbid that my building should disappear—
For, Lord, I am building men!"

It is appropriate that in Christian Education Week we give attention to the teaching ministry. It has world-molding significance. We should be more concerned about the teaching of Communistic ideology in Russia than we are about their munitions manufacturing or their army mobilization. Someone has wisely said, "The hand that rocks the cradle will rule the world, and the teacher of youth will determine what kind of world it will be."

If we "March to a Million" in Sunday school enrollment, we need 18,000 more sanctified Christians who realize we have been commissioned to "go . . . and teach." Lack of ability and inadequate preparation have been used by many as reasons for not heeding the command. But God has not asked for learnedness, but for yieldedness. He has promised that the Holy Spirit would guide us into all truth.

Many sincere Christians have excused themselves from teaching responsibility because they equated teaching with preaching. Because they were not gifted public speakers they did not feel they were qualified to teach. This is wrong. Lecturing is one of the poorest methods of teaching. God has put His special benediction on preaching for the minister, but He has called us all to be teachers. Dr. Vieth, one of the foremost Christian educators of this day, has given us this definition of teaching: "Teaching in its highest form is but a friendship with a purpose between a growing person and one who is mature enough to guide him, both of them being learners on the road of life."

There is a very real sense in which Christianity is caught rather than taught. God is love, and love can never be adequately described. It must be ex-

perienced. A person who has fallen in love with the Author of the Bible will be able to give meaning to its teachings that the greatest scholar would be inadequate to give without this experience of love. Being a Christian involves a complete commitment of the total personality. It involves the mind but also the emotions and the will. Knowledge provides a basis for belief, but faith is belief in action. Paul wrote, "... we persuade men" (II Corinthians 5:11). They must be convicted, convinced, and committed. Example is a powerful method in this kind of teaching.

What a challenge! Teaching is an opportunity to invest one's life in lives that are immortal. The poet wrote:

*A Builder builded a temple;
He wrought it with grace and skill—
Pillars and groins and arches
All fashioned to do his will.
Men said, when they saw its beauty,
"It never will know decay;
Great is thy skill, O Builder!
Thy fame shall endure for aye."*

*A Teacher builded a temple
With loving and infinite care,
Planning each arch with patience,
Laying each stone with care.
None praised her unceasing efforts,
None knew of her wondrous plan,
For the temple the Teacher builded
Was unseen by the eye of man.*

*Gone is the Builder's temple;
It is crumbled into dust.
Low lies each stately pillar,
Food for consuming rust.
But the temple the Teacher builded
Will live while the ages roll,
For that beautiful unseen temple
Was a child's immortal soul.*
(Author unknown)

Where God Puts a Period

Let us never put a question mark where God has put a period. Some have done this, to their own defeat and the confusion of others. It happens sometimes because of rank unbelief. It happens more times because of the human conceit which questions what it cannot understand.

God has used some question marks in His communication with man. The questions of the Bible make a tremendously challenging study. The first directly recorded words the Lord spoke to Adam after the Fall were in the form of a question: "Where art thou?"

Jesus was a Master of the probing, searching question: "What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or

what shall a man give in exchange for his soul?" (Mark 8:36-37)

God's questions never show uncertainty, as ours do. God's questions are in fact what the shape of the question mark indicates—they are hooks to hold our attention, to draw out our response.

It is not that God does not welcome our questions, when they are sincere and inspired by a desire to know and understand His ways better. There are many questions in the Bible found on the lips of human beings. The invitation to "come now, and let us reason together, saith the Lord" (Isaiah 1:18), is in fact an invitation to ask honest questions of the Lord.

BUT IT IS NOT OUR PLACE to put question marks where God has put periods. There are areas of divine truth where we are given unqualified proclamations, precepts, or promises behind which we cannot go and which we question at our souls' peril.

God has proclaimed His absolute sovereignty over all of life. He is the Creator and Ruler of all, and He has decreed the ultimate triumph of good over evil, of righteousness over iniquity, of holiness over sin. While man is free to rebel, what he breaks is not the law of God but himself upon that law.

God has proclaimed the deity of His virgin-born Son, our Lord and Saviour, and has given Him the name above all other names, the name of Lord. There is no other name among men whereby we may be saved.

God has proclaimed the personality and deity of His Holy Spirit, from whose gracious presence come the new life of the saved, the holiness of the sanctified, and the love, joy, and peace that characterize the redeemed. "If any man have not the Spirit of Christ, he is none of his" (Romans 8:9).

God has proclaimed that, "except a man be born again, he cannot see the kingdom of God" (John 3:3); and, "This is the will of God, even your sanctification" (I Thessalonians 4:3).

These and a great many more are spiritual absolutes. We may ask for understanding, but we may not question the truth of what God has spoken. His Word is not subject to our finite reason. Our finite reason must be subject to His Word. We do not judge the Bible. The Bible judges us.

NOT ONLY GOD'S PROCLAMATIONS, but His precepts, are closed to question. His commands claim our compliance, not our controversy. It is not what we say that matters finally, but what we do. "Why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46)

What are His precepts? Those who hear His Word know them well. "Repent . . . and believe the gospel." "Yield yourselves unto God." "Pray without ceasing." "Ye are my witnesses, saith the Lord." "Go ye therefore, and teach all nations."

Finally, the promises of God are defined with a period, and we rob ourselves if we place a question mark behind them. "For all the promises of God in him are yea, and in him Amen, unto the glory of God by us" (II Corinthians 1:20). It is still true that there "hath not failed one word of all his good

promise."

Faith turns the period into an exclamation mark. Doubt makes a question mark of it. Let us read and receive the proclamations, precepts, and promises of God with faith and not with doubt, with period and exclamation point and not with question marks.

THE CHURCH AT WORK

FOREIGN MISSIONS

I. S. PHILLIPS, *Secretary*

Progress on Every Side

By MELVIN WILKINSON, *Uruguay*

Carol and I are working in Pocitos now. There is a most cooperative group here and the work is growing. We had seventy in our Sunday school recently.

Today we enjoyed an outing with the young people. This is a holiday celebrating the victory of the Battle of Piedras. We had a fine devotional period, games, and good, wholesome fellowship together.

Brother Jack Armstrong, who has returned to the Carrasco church, is getting along very well. They had ninety-seven last Sunday and had eighty-five yesterday. Their young people came to Pocitos Saturday evening for a devotional and social get-together. There was certainly a good turnout and a good spirit. Brother Armstrong is getting along just fine on the district and as superintendent.

Brother Hughes is the Bible school director. The school is coming along very well. He is pastoring the Curva church, and is chairman of the Sunday school board. He told us that the average for the month of March was 294, and the average for the month of April was 377. This is an increase of 83. All the churches seem to have taken on new courage and are working.

On Saturdays some of our young people from Pocitos, and myself, have charge of an annex Sunday school in Kilometer Eleven. There were fifty-six present last Saturday. We are meeting at the home of a daughter of a member of the Piedras Blancas Church of the Nazarene. This is a section of housing apartments where most of the people have little or no income. Now we have a young lad who can lead in prayer, and many of the teen-agers are very attentive. When they have no gospel background and no one to care, it makes you want to keep right on working until the harvest is ripe and God gives the increase.

The annex that we have in Las Piedras, which is a city of around fifty thousand people, is meeting on Sunday

afternoon. At first we met in the home of one of our Nazarenes. She has recently moved away and we have been meeting for Sunday school out in the open, using the accordion for music and giving the lesson as best we can. One of the little lads who attends told me a short time ago that his father forbade him to attend the services. He came anyway. He also took the "*Heraldo de Santidad*" home and his father read it. Sunday before last, the father invited me to come to his home to have the services. He listened very intently yesterday. We are praying that God will save Miguel's daddy.

These outstations keep us busy along with the classes that we teach in the Bible school, the treasurer's work, and the added duties acquired with the flourishing of the Perkinsons and the Wellmons. But we can say that God's grace is sufficient and He gives added strength when the demands are greater. We are happy in the service of the King.

The new work which was started here in the Curva de Marronas by the Perkinsons, and where we were during the past year, is growing. Of course it is made up mostly of young people and children, but we have not encountered more dedicated young people anywhere. They broke their record yesterday with forty-one in Sunday school.

The church in Pocitos where we have been the past three weeks is new to us, but we are sure the Lord will help us and give an increase. There are many young people among them, some who plan to enter the work of the church. Three are already taking some courses in the Bible Institute along with their high school studies.

One of our students recently married and is pastoring the church in Canelones. He has a wonderful attitude toward the work of the church. The Lord is blessing them and helping them in the work of the Lord there. Many of the people come many kilometers from the country to the services.

The wife of the pastor of our church in Thirty Meters was here the other night, and they are encouraged. Just recently the mother of two of the Sunday school children was converted. When Carol and I were in charge of the mis-

sion there in 1961, this woman was very seriously ill and in the hospital. She was very kind to us. Now three years later, God has gotten hold of her heart and she is attending the services regularly and has a good testimony. It pays to hold on. We are hoping that her husband will be saved soon too. The pastor's wife said that the parents of many of the children are coming to the services now who have never come before.

We are praying much for the work here. There are so many spiritual needs on every hand—the harvest is great and labourers few. We need many workers, but it takes time for the young people to prepare themselves. The substantial members are those who have been raised in our own Sunday schools and services. Within a few years we trust that many who are finishing their education in the public schools will enter the Bible school and become pastors and Christian workers. In all the churches are fine groups of young people who have been in the church since childhood and are in the high school age-bracket now. Some have parents who are Christians now too, but many times they aren't prepared for Christian service. The harvest of young people is the hope of the future for the work here. Until then, the missionaries must carry much of the responsibility of pastoring, and for that reason it seems we are always in need of more missionaries in order to expand the work as much as should be done. There are many places that could be evangelized if only we had someone to take charge of them after the work is started.

Thank you so much for standing by with your interest and your prayers.

Late Report on Car for Stanfields

Offerings for the junior missionary special of a car for our missionaries, the Stanfields, have reached a total of \$4,242.67. Congratulations to every junior boy and girl who has helped to provide this money to pay the cost of the car and the freight and duty to get the car to Bolivia. We appreciate this wonderful gift from our juniors, and we know the Stanfields do too.

MEET OUR CHAPLAINS



Lt. John A. Hathaway

A native of Maine, he is the son of the late Irvin Hathaway and Josephine Hathaway, Brunswick Road, Gardiner, Maine, and his membership is in this local church.

Prior to entering the ministry, Mr. Hathaway graduated from Gates Business College, Augusta, Maine, and served with the Department of Banks and Banking, State House, Augusta. Sensing the call to the ministry, he entered Eastern Nazarene College, from which he received both B.A. and Th.B. degrees. He attended Nazarene Theological Seminary and was granted the B.D. in 1959.

His pastorates were at Duxbury, Massachusetts; Caribou, Maine; and Cundy's Harbor, Maine. He entered the chaplaincy in October, 1961. He served with the Second Marine Division, Camp Lejeune, North Carolina; the Second Battalion, Sixth Marines, and as Squadron Chaplain for Destroyer Squadron Four, which operated in the Mediterranean. His present assignment is at the Naval Propellant Plant, Indian Head, Maryland.

Chaplain Hathaway is married to the former Lorraine Bridges and they have a son, John.

AN IMPRESSIONABLE MOMENT

Not long ago I stood on top of Mount Vesuvius, which towers four thousand feet on the eastern margin of the Bay of Naples, Italy. This huge volcanic mountain has erupted several times in history. The last time was in 1944, and it is predicted to react again in 1965.

Viewing the huge crater at its top, from which tons of molten lava have come, and noting the cities beneath, my mind reflected upon the historical incident which occurred in A.D. 79 when the ancient city of Pompeii was completely destroyed by the eruption of this moun-

tain. Pompeii, a city of 20,000 inhabitants, was noted for its immorality. Wine, women, and song were the keynotes of the city's way of life. Evidently God could no longer tolerate the wickedness of this city and poured His judgment upon that people through the molten lava of Mount Vesuvius. How terrible it must have been to witness the anger of God and to feel His judgment!

Then I thought, Is there any difference in the way of life of the people of America and that of Pompeii? The ethical code of the ancient city was pleasure in all of its various expressions. There was no room for God in their lives. There was a temple located in the city, but apparently it had little value.

Dr. Graham Blaine, Jr., a Harvard staff psychiatrist, thinks that our society today is undergoing a change in its moral code, after conducting a survey with the students of Harvard and Radcliffe. It seems there is no great distinction between the standards of the people of Pompeii and of the United States. Sin is constant; it is not partial to any era or civilization.

While reflecting on the mountaintop, a sudden awareness of the anger of God as it poured forth from this crater came over me, and caused me to speak to Him, and say, "May I never remain in a state of complacency but give forth the gospel to mankind with such fervor that men will sense their need and repent."

Then I descended with the obsession of the words of the Apostle Paul, "Knowing therefore the terror of the Lord, we persuade men . . ." (II Corinthians 5:11).—CHAPLAIN JOHN A. HATHAWAY, *United States Navy*.

DISTRICT ACTIVITIES

Canada Atlantic District Assembly

All members of and visitors to the twenty-first assembly of the Canada Atlantic District were enthusiastic in their response to the reports and plans presented in the sessions held in First Church, Moncton, New Brunswick, July 23 and 24, with Rev. A. Percy Rainey as host pastor.

Pastors and delegates from churches in the four Atlantic provinces were thrilled with the opportunity to get acquainted with our new general superintendent, Dr. George Coulter, who presided at our assembly.

District Superintendent Robert F. Woods reported several church properties improved this year, with entire new buildings erected at Humphrey, N.B., and Windsor, N.S.

In spite of the population shift in a number of areas, Superintendent Woods reported increase in membership to 825, with Sunday school enrollment at an all-time high of 2,285; giving for both home missions and General Budget well in advance of one year ago, with total receipts

of \$111,765, and per capita giving of \$136. A new district parsonage has been acquired, and extensive development program is on at the new campgrounds at Big Lake, N.S.

The elder's credentials of Rev. Hartley Mullen, from another denomination, were accepted, and he became a member of the Church of the Nazarene.—R. T. ALBERTSON, *Reporter*.

Albany District Assembly

The twenty-seventh annual assembly of the Albany District was held July 15 and 16 at the district center in Brooktondale, New York. We were privileged to have Dr. George Coulter as presiding general superintendent. He readily won the respect and love of all as he conducted the assembly with grace and wisdom.

All reports reflected the healthy growth and progress of the district. Sixteen churches were awarded Evangelistic Honor Roll certificates, and 19 certificates for giving at least 10 percent to world evangelism. A total of 332 persons were received into church membership on profession of faith, setting a new record for Albany District. Total membership 3,352, a net gain of 159 over last year. Total giving for all purposes, \$573,252, an increase during the year of \$36,274. Albany District Nazarenes contributed \$58,150 to the General Budget, making Albany a "10 percent" district for the first time.

Rev. Kenneth H. Pearsall, completing his first full year as district superintendent, gave an outstanding report, including the organization of three new churches—Alfred, Penn Yan, and Malone, N.Y. Superintendent Pearsall is serving on an extended call, and has the loyalty and confidence of the entire district, as evidenced by the generous love offering given him by the assembly.

Rev. George Rice represented our Publishing House, and President E. S. Mann and a quartet presented the interests of Eastern Nazarene College. Returned to office with excellent votes were District Secretary Morris E. Wilson and District Treasurer George J. Douglas.

In the closing service Chris Christopher was ordained as elder, and the credentials of Rev. Alan Marsh were recognized.

In the district N.F.M.S. convention, Mrs. Ruth Tyner was reelected president.

The district camp meeting which followed the assembly was blessed of God under the Spirit-anointed preaching of Dr. W. T. Purkiser and Evangelist J. C. Crabtree, and the singing of DeVerne Mullen.—ALVIN S. LAWHEAD, *Reporter*.

Dallas District Assembly

A great spirit of unity and blessing pervaded the atmosphere of the fifty-sixth annual assembly of the Dallas District, August 6 and 7, in Denison, Texas.

Dr. V. H. Lewis, presiding general superintendent, challenged all present with his stirring messages and presided most efficiently.

Our district superintendent, Dr. Paul H. Garrett, is greatly loved and appreciated among us for his life and work. Highlights of his report indicated

that Dallas District is on the march. Finances raised for all purposes reached a new level of \$634,524, and membership reached an all-time high of 4,752. The N.F.M.S. reported we are a "star" district, and we have a vibrant youth program. The outstanding report of Garland church, Rev. Lloyd Millikin, pastor, gave this group the "Small Church Achievement Award."

The Dallas District has committed itself to assume proportionate responsibility in all the denominational goals established by the recent General Assembly.—ROBERT B. WILLIAMS, *Reporter*.

THE LOCAL CHURCHES

Pastor Gale L. Goode reports: "After having served our church at Rockton, Illinois, we accepted the call to Rock Falls First Church, on the Northwestern Illinois District. We have found a dedicated group of Nazarenes worshipping in a newly constructed sanctuary that was built by sacrifice, hard work, and a vision for the needs of the city. God is blessing and we give Him praise."

Evangelist Carl H. Kruse and wife report: "We recently closed our assembly year. It was a busy one as we conducted twenty-four meetings, and also attended the General Assembly. We have enjoyed working with our fine pastors and people. Our work this past year took us to thirteen districts, from the Rio Grande Valley in Texas to Nanaimo, British Columbia, in Canada. We are now starting our twentieth consecutive year in the field. We carry the full program, and shall be glad to go anywhere the Lord may direct. We have some open time in January and February. Write us, 4503 N. Redmond, Bethany, Oklahoma."

Evangelist Marvin S. Cooper reports: "Early in August, I closed fifteen consecutive weeks of revivals, conventions, and youth meetings, during which time the Lord richly honored our ministry. I am deeply grateful for His presence in my life, and for the faithful cooperation of our pastors and their fine people. Having recently concluded twenty-four years in the field of evangelism—during which time God has met the needs of scores of hungry hearts—gives me faith to believe for revivals now. I have a late fall and early spring date. I shall be glad to give to any pastor. Write me, 1514 N. Wakefield Street, Arlington, Virginia 22207."

Rev. Charles C. McMinn writes from Houston, Texas, "I have now accepted a call to pastor our First Church in Greenville, Texas, on the Dallas District."

Evangelist W. B. Walker writes: "I have recently concluded my summer revivals and thank God for a wonderful year of victory. The Lord has blessed in giving many souls converted and sanctified in our revivals, as we have labored with some of our choice pastors. I am now beginning a heavy schedule of fall and winter meetings, and ask an interest in your prayers that we may have the unusual blessing of God and

see genuine spiritual revivals. My address, c/o our Publishing House, Box 527, Kansas City, Missouri 64111."

Pastor Paul Andrews writes: "The Rome, New York, Church of the Nazarene is located near the Griffiss Air Force Base, and we would be glad to have the names of any Nazarene servicemen stationed there. Write me, 111 Lyndale Drive, Rome, New York."

Rev. Charles C. Haselwood writes that he is entering the field of evangelism, as a commissioned evangelist, and will be glad to accept calls anywhere the Lord may lead. Write him, Route 3, Greensburg, Kentucky.

AVA, MISSOURI—God poured out His Spirit in a wonderful revival on the Highway Church, with Evangelist Emma Irick preaching. The night services averaged 126 in attendance, with an average of 50 in the day services, and a total of 55 seekers. Our people made 1,827 contacts during the meeting. The closing service was crowned with victory when 20 seekers came forward to be saved or sanctified. We deeply appreciated the Spirit-anointed preaching of Sister Irick.—JOHN D. MOLLS, *Pastor*.

Evangelist W. D. Phillips reports: "My first year in the evangelistic field has been one of blessing and victory. I have been privileged to conduct twenty-three revivals in Michigan, Ohio, Indiana, Illinois, and Wisconsin, and found our pastors and people dedicated to the task of winning the lost to Jesus Christ. Having been a pastor for seventeen years, I know something of the burdens and problems. Feeling the need of personal evangelism, I am dedicated not only to mass evangelism, but to personal evangelism as well. My slate is filled for the fall, but have some open time after the middle of January, also some choice dates for May and June and into the summer of '65. Write me, 5924 Barbanna Lane, Dayton, Ohio 45415."

Rev. Fred Ray Spencer, Nazarene elder, died August 21, 1964, as a result of brain surgery. He was a member of the Southeast Oklahoma District. He is survived by his wife, of the home address, 201 N. Key, Midwest City, Oklahoma.

THE BIBLE LESSON

By NELSON C. MINK

Topic for September 27:

"Fear the Lord, and Serve Him"

SCRIPTURE: I Samuel 12; Hebrews 11: 22-32, 39-40 (Printed: I Samuel 12:6-15)

GOLDEN TEXT: *These all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect* (Hebrews 11:39-40).

We have here a review of early Hebrew history. The writer of Hebrews sums it up for us, and enables us to form our Christian perspective of this period. Samuel stands out in his clear-cut convictions, and as he gathers the people together to renew the kingdom, he makes it clear that they have moved

in the wrong direction in asking for a king.

What a leader Samuel was! "The sublime brevity of the Bible about some things is remarkable. Not many words are used in introducing a man, but whole chapters are devoted to telling what he does. God shows plainly what is important by the way He places the italics. The real big man never cares whether anything is said about his size or not" (Elijah P. Brown).

While Samuel stands out, he does so only as he represents God. God himself is the One who is seen standing in the shadows, keeping watch over His own, doing His best, making much of all the cooperation He can get from a people who now face strong temptations.

God is calling upon the nations now to hearken to His voice. He wants to pilot every one of them through all the troubled waters, and bring them to the right kind of haven. A man asked the captain of a Mississippi steamboat: "I suppose you know every sandbank on the river?"

"No, I don't," the gruff old man replied; "it would be a waste of time."

The passenger then asked, "If you don't know where the sandbanks are, how can you safely pilot the boat?"

The old man of the river answered, "I know where the deep waters are, and that is enough for me."

May we each one evaluate our own place in God's unfolding purposes, and be made to know that our Lord is depending on each of us to make our part of the nation, and our place in His kingdom, all that by the grace of God it can be.

Lesson material is based on International Sunday School Lessons, the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission.

"SHOWERS of BLESSING" Program Schedule

September 27—"Two Magnets: Toward Which Are You Heading? Part III. Two Magnetic Fields," by Russell V. DeLong

October 4—"Part IV. Two Qualities of Heart," by Russell V. DeLong

October 11—"Part V. Two Possible Choices," by Russell V. DeLong

Deaths

MRS. CHARLIE E. FARMER (nee Bessie Vallandingham) was born July 16, 1897, and died June 3, 1964, at Somerset City Hospital after a brief illness. She was married to Charlie Farmer on May 21, 1921. Funeral service was held at the Science Hill (Kentucky) Church of the Nazarene with the pastor, Rev. Lawrence Adams, officiating. Burial was in the Science Hill cemetery.

CHARLIE E. FARMER was born March 30, 1901, and died July 5, 1964, at a hospital in Lexington, Kentucky. He had been in ill health for several months. Funeral service was held in the Science Hill Church of the Nazarene with the pastor, Rev. Lawrence Adams, officiating. Burial was in the Science Hill cemetery.

Mr. and Mrs. Farmer became members of the Science Hill church in 1934. Both had been members of the church board, the choir, and very active in the church. At the time of his death, Brother Farmer was Sunday school superintendent. Mrs. Farmer attended church on Sunday before becoming ill on Monday, and gave her testimony at that time. She died the following Wednesday. After Mrs. Farmer's death, Brother Farmer sold several

head of cattle, giving check for the tithe on this sale on Sunday, one hour before his death.

MRS. BEULAH E. HUBER, age sixty-four, died July 29, 1964, at Indianapolis, Indiana. She had been a member of the Church of the Nazarene for forty years; at Muncie, Indiana, First Church and South Side; and for the past thirteen years at East Side, Indianapolis. She is survived by a son, Dale; and a daughter, Mrs. Pauline (Bright) Key.

JOHN G. GOULD, age seventy-nine, member of the Church of the Nazarene at Santa Cruz, California, died April 22, 1964. He was born in Iowa on August 13, 1884. Converted at the age of twelve, he early became active in church work, serving as a Sunday school teacher, superintendent, and on the church board for many years. He is survived by his wife, Margaret E. (Sollenberger) Gould. Funeral service was conducted by his pastor, Rev. Walter Hubbard, with interment in Oakworth Memorial Park.

MRS. BERTIE ANNE KENNEDY, age seventy-four, died of a heart attack in a hospital in Oklahoma City, Oklahoma, on January 12, 1964. She was born in Searcy, Arkansas, and lived in Oklahoma most of her life. Converted at an early age, she had been a member of the Church of the Nazarene for many years. She is survived by her husband, W. W. Kennedy; two daughters, Mrs. Oleta Kepingler and Mrs. Opha Clawson; and a son, Marvin. Funeral service was held at the Williams Memorial Church of the Nazarene, in Bethany, with Rev. Floyd Rowe officiating.

M/Sgt. FORREST MACY RATLIFF was born near Carson City, Michigan, October 26, 1927, and died August 3, 1964, at San Rafael, California. Most of his boyhood was spent in Pasadena, where he attended Bresee Avenue Sunday school and church. He entered the armed services in 1946, and served in the 6th Army Division until his death. He is survived by his wife, Gesila; son, Forrest Macy II, and daughter, Lynn, at home; a married daughter, Mrs. Lee Taylor, of Massachusetts; his mother, Mrs. Marjorie Ratliff, of Lancaster; two brothers, Russell and Wendell; and two sisters, Mrs. Hope Gulley and Mrs. Alice Smith. Funeral service was held in San Francisco, with interment in Golden Gate National Cemetery at San Bruno, with a military service.

JOHN N. CATES was born April 30, 1884, in Tupelo, Mississippi, and died May 21, 1964, in Holdenville, Oklahoma. He was a farmer, and had been a member of the Atwood Church of the Nazarene for many years. He is survived by his widow, Clara, and a son, Laverne, of Bethany, Oklahoma. Funeral service was conducted by Rev. Harold Raines, assisted by Jimmie Haley.

MRS. BETTY JEAN LINDAHL was born in Fort Worth, Texas, January 27, 1930, and died in Miami, Florida, on July 31, 1964. She is survived by her parents, Rev. and Mrs. Ralph Gray, of West Hollywood, Florida; her husband, Harry Lindahl; a son, Van, age thirteen; a daughter, Stephanie, age ten; and a sister, Mrs. Jennie Maye High, of Miami.

Announcements

RECOMMENDATION

—I am happy to recommend Rev. W. M. Hedge to any of our churches who may be in need of an evangelist. He has had considerable experience, both as pastor and evangelist, and is well qualified to conduct meetings in our churches. He has a well-balanced ministry that should do any church good. Write him, Science Hill, Kentucky.—Carl B. Clendenen, Superintendent of Northwestern Ohio District.

BORN

—to Bobby and Betty (Miller) Sullivan of Wickes, Arkansas, a daughter, Camilla Allene, on August 20.

—to Lt. Albert Ray and Sallie (Newton) Zabel of Tacoma, Washington, a daughter, Sharon Kaye, on August 9.

—to Mr. and Mrs. James Golden of Bethany, Oklahoma, a daughter, Janna Marie, on August 1.

SPECIAL PRAYER IS REQUESTED

by a reader in Massachusetts that God will guide and direct him in his daily Bible study, continue to provide for his needs, and that soon he may find employment in spite of obstacles.

Directories

GENERAL SUPERINTENDENTS

Office: 6401 The Paseo
Kansas City, Missouri 64131

HARDY C. POWERS
G. B. WILLIAMSON
SAMUEL YOUNG
HUGH C. BENNER
V. H. LEWIS
GEORGE COULTER

the Answer corner

Conducted by W. T. PURKISER, Editor

What would be your opinion of having a project to collect trading stamps, soap coupons, grocery store sales slips, etc., to be redeemed to raise money for the missionary society?

I would be opposed without qualification to all such activities and devices to raise money for the church. Without in any way impugning the motives of those who engage in them, these projects seem to me to be entirely out of bounds if carried on in the name of the church. They smack too much of the commercialization and cheapening of the gospel.

It is our historic position that the work of the Lord is to be supported by tithes and offerings, not by commercial activities of any sort. In fact the missionary

society has added a note in its constitution (*Manual*, 1960, p. 277) to the effect that:

"Since our church is strictly opposed to engaging in any form of merchandising to raise funds for the support of the church and its missionary program, local societies shall refrain from engaging in the sale of merchandise or food as an organization or in the name of the Nazarene Foreign Missionary Society."

The spirit of this statement would certainly include all kinds of gimmicks such as you describe.

When are we married in God's sight? Is there scripture for it?

We are married in God's sight when we are married scripturally and legally. The New Testament basis of marriage as it relates to divorce and remarriage is stated most fully by Jesus in Matthew 5:32 and Matthew 19:3-9. In both of these references, it is necessary to keep

in mind that the word translated "fornication" in the King James Version means any sexual relations between persons not married to each other; and "saving for the cause of" or "except it be for" means the reason, not necessarily the legal grounds of divorce.

Please explain St. John 10:16. Who are the "other sheep"?

The verse is part of the teaching of Jesus in which He speaks of himself as the Good Shepherd: "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."

In the immediate and primary meaning, the "other sheep" are the Gentiles

who are not of the Jewish fold but who are included in God's redemptive plan. All, both Jews and Gentiles, shall be one flock (Ephesians 2:13-17).

In a broader and secondary meaning, the "other sheep" are any for whom Christ died who have not heard and to whom the gospel should be preached.

I have heard the ritual of the sacrament of the Lord's Supper read many times. It states, "He commanded His disciples to partake of the bread and wine, emblems of His broken body and shed blood." If this is true, please explain John 19:36.

John 19:36 reads, "For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken." The words summarize John's description of the crucifixion of Jesus, in which His side was pierced with a spear instead of the customary breaking of the legs.

Apparently the puzzle is in the phrase

"broken body" in relation to the statement that no bones were broken. The wording of the ritual is traditional Old English in which the term "broken" means "torn, crushed, brought to violent death." We use the word still in a similar way: that is, broken spirit, broken heart, broken life.

If a person has around \$400 for tithe, is it right for him to use some of it to buy things for the church like flags or rugs, or is it all to be put into the church fund?

The principle of storehouse tithing directs that the tithe be placed in the church of which one is a member. This is the basis on which our denomination works, and the only one which could be followed without causing the utmost confusion.

If each person took it upon himself to buy things for his church with his tithe, think what a conglomeration we should soon have. It's a pretty good rule that what will not work for all is not right for any.

Father of Mrs. Berg Taken

On July 30, while at sea en route home to Australia, District Superintendent and Mrs. A. A. E. Berg received word of the sudden death of Mrs. Berg's father, James C. Russell. The Department of Home Missions has extended prayers and sympathy to the family at this time of bereavement.

Dr. Kenneth Rice to British Isles

Dr. Kenneth S. Rice, executive secretary of the Department of Church Schools, leaves tomorrow, September 24, for Great Britain and Europe. He will speak at the Preachers' Convention in West Berlin, September 29 to October 1.

Dr. Rice will be teaching at British Isles Nazarene College, Didsbury, Manchester, England, during the fall term. He will be in conventions and individual churches on both the British Isles North and South districts on alternate weekends.

Dr. Rice is also scheduled to be the speaker at the annual Nazarene Servicemen's Retreat in Berchtesgaden, Germany, November 17 to 19.

Mrs. Rice and daughter Ronda left for England September 3 in order to give Ronda a full term in school. The family will return to the States on January 4.

Mrs. Mary Smith Death Reported

Mrs. Mary A. Smith, ninety-one, mother of District Superintendent A. Milton Smith, of the South Arkansas District, died in a nursing home at Hope, Arkansas, Sunday morning, August 30. Funeral services were held in Prescott, Arkansas.

Mrs. Smith and her husband donated the land for the Caney, Arkansas, Church of the Nazarene. She had been a widow for fifty years.

She is survived by three sons: A. Milton Smith, of Little Rock, Arkansas; Hobart Smith, of Kansas City, Missouri; Early Smith, of Prescott, Arkansas; and a daughter, Mrs. Pearl Chamlee, also of Prescott.

Nazarene Pastor's Son Killed

Larry Poe, fourteen-year-old son of Rev. and Mrs. Leslie Poe, Zephyrhills, Florida, was killed August 31 when he and a Sunday school companion, Bobby Gene Brown, were struck from behind by a passing truck, while riding together on a bicycle. Larry was instantly killed, and Bobby was dead on arrival at the hospital.

An additional note of tragedy was added by the fact that Larry's older brother, Donald Poe, employed part

time as an ambulance driver, answered the accident call and found his brother dead at the scene.

The funeral was held in the Zephyrhills Church of the Nazarene with District Superintendent John L. Knight in charge.

This was the second time in ten days that tragedy struck the Florida District. Miss Esther Hyatt, student at Trevecca Nazarene College and daughter of the Sunday school superintendent at Jacksonville Central Church, was killed in an automobile accident while en route home from a vacation trip.

Missionary Workshop-Institute at Bethany

The 1964 missionary workshop and institute was held at Bethany Nazarene College with thirty-eight new appointees and sixty-two furloughed missionaries in attendance.

The institute, directed by Professor Paul Orjala of Nazarene Theological Seminary and missionary from Haiti, was devoted to a week of concentrated study of missionary theory, policy, and activity for the appointees.

Preceding the institute, the missionary workshop brought together furloughed missionaries from around the world.

A combined meeting Saturday night was addressed by General Superintendent George Coulter, who also presented Certificates of Appointment and commissioned the new missionaries in a rally attended by eighteen hundred in Bethany, Oklahoma, First Church on Sunday night.

Dr. E. S. Phillips, executive secretary of the Department of Foreign Missions, was in overall charge of all sessions. Staff members included Dr. Evelyn Witthoff, the Mischkes, the Wissbroeckers, Dr. William Vaughters, and Dr. H. T. Reza.

Annual Servicemen's Retreat Planned

The seventh annual Nazarene Servicemen's Retreat is scheduled for the General Walker Hotel, Berchtesgaden, Germany, November 16-19, 1964, with Chaplain (Captain) Calvin G. Causey acting as retreat coordinator.

Other members of the steering committee are Chaplain (Lieutenant Commander) Leonard Dodson, Jr., District Superintendent Jerald D. Johnson of the West Germany District, and Director Paul Skiles of the Nazarene Servicemen's Commission.

Dr. Kenneth S. Rice, executive secretary of the Department of Church Schools, will be the speaker. American servicemen and their families from all over Europe will be in attendance. The General Walker Hotel is maintained as a rest and retreat facility by the United States Armed Forces.



Publisher Forecasts "Puritan Revolution"

WASHINGTON, D.C. (EP)—America's reading public may be getting its fill of sex emphasis in writing, the founder and publisher of *Esquire* magazine told fifty aspiring young writers meeting here. For this reason there may soon be a complete reversal of taste—tending toward the puritanical, he said.

Arnold Gingrich, speaking at the Georgetown University Writers' Conference, said "the past three decades have seen our taste in literature become so all-permissive that what was once obscene is now routine. Under our freedom of expression, which is quite proper, we have overdone sex. It's become so common now in our books that it has lost its scarcity value. In a measurable length of time we'll find a revulsion by the reading public against all the endless clinical detail."

POAU Leader Hits

Goldwater's "School Aid" Stand

INDIANAPOLIS, IND. (EP)—Senator Barry Goldwater's view that if federal aid to education is approved it should include parochial and private as well as public schools would put a "financial gate" in the wall of church-state separation, it was declared here.

(Senator Goldwater opposes federal aid to all schools, but holds that if public schools receive such aid, private and parochial schools also should benefit.)

Glenn L. Archer, executive director of Protestant and Other Americans United for Separation of Church and State (POAU), said, "Most Protestants in the United States will look with apprehension" at the Republican nominee's statement.

Tell New Red China Pressures on Church

HONG KONG (EP)—New pressures on Christians by the regime in Red China are aimed at prevention of adult baptism and the eradication of the last vestiges of Sunday school throughout the country.

Measures recently made effective by the Communists were described here by refugees, including a Roman Catholic priest.

The first law enacted requires a clergyman literally to guarantee forever that the adult he baptizes will not commit an offense against the state.

Under its provisions the names of candidates for baptism must be submitted to the Office of Religious Affairs. That office checks names against lists of known "landowners, counter-revolutionaries and culprits from labor reform."



1 The Geneva, Ohio, Church of the Nazarene is valued at \$100,000, and has a seating capacity of approximately three hundred, with seven classrooms plus two offices. It was built largely by donated labor by the men of the church at a cost of approximately \$45,000. District Superintendent C. D. Taylor preached the dedicatory sermon. The pastor is Rev. Raymond G. Taylor.

2 Chaplain (Lt. Col.) Everett D. Penrod receives the "Outstanding Clergyman of the Year" award at the Pasadena College alumni banquet from Rev. Hugh Glass. Chaplain Penrod is Wing Chaplain at the Norton Air Force Base in California. He is one of thirty-two ministers of the Church of the Nazarene rendering outstanding service in the military chaplaincy.

3 Junior high young people in the College Church of the Nazarene, Nampa, Idaho, report their points earned for the week, mainly from reading the Bible and Christian books, to David Hybertson, team captain. The picture is one of several appearing in a "Christian Life" report on the church's youth program. Rev. Wilson R. Lanpher is the pastor, and Bruce Webb was minister of education at the time.

4 Rev. Ross Kida, district superintendent of the Church of the Nazarene in Japan, was the speaker at the alumni banquet at Pasadena College, where at the commencement he was honored with a Doctor of Divinity degree. Mr. Kida is an outstanding linguist, author, translator, teacher, and church administrator.

5 Left to right are Sunday School Superintendent Jim Pettit, Pastor Ken Huffman, and N.Y.P.S. President Clarence Andrews



of the People's Church of the Nazarene, Warcham, Massachusetts. Rev. Ken Huffman holds the "Small Church Achievement Award" presented at the New England District Assembly. Areas of merit which earned the award include a 100 percent increase in Sunday school attendance, a V.B.S. of ninety-two, substantial property improvements, all budgets paid, and 10 percent for world evangelism.

A
NEW TITLE
in the
"Exploring"
Series

An Important Addition to Your Library

EXPLORING EVANGELISM



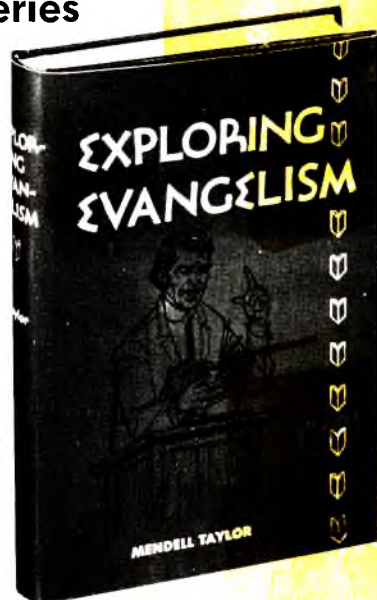
by
MENDELL TAYLOR, Ph.D.
*Dean of Nazarene Theological Seminary
Professor of Church History and Missions*

With today's compelling emphasis on evangelism, few books could be more timely.

IN THIS STUDY, the historical thread of the spirit of militant Christianity is traced from the beginning of the Christian era through Luther, Calvin, Arminius, and Wesley across to America and our present-day interpretation and methods.

Basic concepts of evangelism are explored. Among them are: the difference between revivalism and evangelism; lay-centered and pulpit-centered evangelism; night-after-night revivalism; use of the altar; origin of the camp meeting; basic theology of evangelism; the work of the Holy Spirit; evangelism the common heritage of all denominations.

Highlighting the final chapter, attention is focused on the Church of the Nazarene and its vital role in the total program of evangelical Christianity.



Send for Your Copy TODAY!

EXPLORING EVANGELISM is a volume pastors will refer to often and laymen will find a source of interesting, informative reading.

Cloth board, indexed

647 pages

\$5.95

Other "Exploring" Titles

Exploring the Old Testament (448 pages) \$4.50
W. T. Purkiser, Editor

Exploring the New Testament (467 pages) \$4.50
Ralph Earle, Editor

Set of above two books \$7.95

Exploring Our Christian Faith (541 pages) \$5.50
W. T. Purkiser, Editor

Prices slightly higher outside the continental United States

NAZARENE PUBLISHING HOUSE

Post Office Box 527, Kansas City, Missouri 64141

Washington at Bresee, Pasadena, California 91104 • IN CANADA: 1592 Bloor Street, West, Toronto 9, Ontario